

Christian Secretary.

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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE CHURCHES."

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The Christian Secretary

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TERMS.

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For the Christian Secretary.

Characteristics of a good Translation of the Bible.

A good English translation of any work should exhibit the true sense of the original, and should be written in correct English. Within these limits, however, a translation may assume great diversity of form, which is unimportant in respect to ordinary works, but not so in respect to the Bible. This arises from the intrinsic worth of the Scriptures, and from the great interest which all have in them, as the rule of faith and practice.

Much labor has been expended by critics on the subject of biblical translations, in order to deduce the principles most desirable to be followed in a translation for ordinary and practical purposes. I propose to exhibit in a scientific form, so far as I am able, the conclusions to which such investigations appear to be tending.

I. BASIS OF THE TRANSLATION.

The first point is the choice of the original text. It is well known that there is no one text either of the Hebrew of the Old Testament, or of the Greek of the New Testament, which entirely satisfies the learned in respect to the minute details of various readings. Nor is there any immediate prospect of such a text being prepared. This difficulty, however, which meets us at the outset, is readily surmounted by the following very natural expedients.

1. For the Old Testament, the Hebrew text of Van der Hooght, published in 1705, and for the New Testament, the Elzevir text, published in 1624, may be assumed as the bases. These are the received texts, and are substantially the same as the texts followed by the authors of the common English version.

2. Any deviation from these standards, which the present advanced state of criticism may require, should be noticed by proper signs, so that every one who is competent may, if he pleases, examine the reasons of such change for himself.

3. No deviation from the original text should be admitted on conjecture only.

Ps. 107: 3, "And gathered them out of the lands, from the east, and from the west, from the north, and from the south."

Here our translators, naturally supposing an allusion to the four points of the compass, have been guided by conjecture, rather than by the original text, in rendering the last word. The conjecture is unnecessary, for the whole passage may be adjusted thus:

"Let the redeemed of the Lord speak, Whom he hath redeemed from the hand of the enemy; And gathered out of the lands, From the sunrise and from the sunset, From the north and from the west."

It is sufficient that the points of the compass here contrasted, which are not to be taken in the strict mathematical sense, differ from each other. It is not necessary that they be directly opposed. Comp. Is. 49: 12. Am. 8: 12. Deut. 33: 23.

II. TRANSFERRING OF WORDS.

The next point in a good version of the Scriptures is to draw a judicious line between words to be transferred and words to be translated. It is obvious at first view that many words must be transferred. The authors of the common English version, have erred, as might be expected, in particular cases. See on this subject an article in the Christian Secretary of Jan. 12, 1844.

III. RETENTION OF FIGURES OF SPEECH.

The figures of speech employed in any composition affect deeply its character. They ought therefore to be imitated, as far as possible, in a translation. Hence we have two rules on this subject.

1. All intelligible figures of speech should be retained, i. e. they should neither be resolved, nor be changed into other figures supposed to be equivalent. Thus

(1) Is. 44: 8, "Is there a God beside me? yea, there is no God; I know not any." Better, retaining the metaphor of the original, there is no rock. Our translators have themselves retained this metaphor, Deut. 32: 37. Ps. 18: 31, 46.

(2) Acts 27: 27, "The shipmen deemed that they drew near to some country." Better, in accordance with the original Greek, and with the popular mode of describing things as they strike the eye, that some country drew near to them.

2. An unintelligible figure should be avoided.

(1) Gen. 14: 22, "I have lift up mine hand unto the Lord." Here, by a metonymy, the sign is used for the thing signified. As the figure is obscure to the English reader, it is better to resolve it thus: I have sworn.

(2) Job 18: 13, "The first-born of death shall devour his strength." This is obscure to the English reader. Better, the most deadly disease. For there is in the original a double idiomatic figure; a deadly disease being called a son of death, as being its attendant and precursor; and the most deadly disease being called the first-born among such sons.

(3) Is. 14: 30, "The first-born of the poor shall feed." The meaning is obscure to the

English reader. Better, the most poor, as the first-born are the most distinguished in their class.

(4) Mat. 23: 16, "Whosoever shall swear by the gold of the temple, he is a debtor. The figure is not obvious to the English reader. Better, resolving the figure, he is bound or obligated. So Rom. 1: 14; 8: 12. Gal. 5: 3.

IV. CLOSENESS OF RENDERING.

A good translation of the scriptures should imitate the original, by adequately exhibiting every word and every clause, as well as the construction of the same. This involves four principles.

1. Nothing should be added to the original, except what is absolutely necessary to make out the sense. Thus

Luke 9: 61, "But let me first go bid them farewell which are at home at my house." The words at home are superfluous, not being found in the original Greek.

So the conjunction and is inserted unnecessarily between the parallel clauses, Num. 24: 5, and with injury to the sense between men and brethren, Acts 1: 16; 2: 29, 37, etc.

So and are inserted with injury to the sense, 1 Cor. 4: 13.

But whatever is absolutely necessary to complete the sense should be added and printed in italics. This device has been approved by all. Thus

Deut. 28: 23, "And thy heaven that is over thy head shall be as brass, and the earth that is under thee shall be as iron." The particle as should be inserted as by our translators, in Is. 37: 27. Nah. 3: 12.

Ex. 32: 32, "Yet now, if thou wilt forgive their sins, well." The adverb well should be added here, as by our translators, in Dan. 3: 15. Luke 13: 9.

Saying should be inserted at the end of Prov. 31: 28. Cant. 6: 9, by our translators, in Is. 14: 10.

2. No word or clause in the original should be omitted in the translation. Thus

1 Chr. 9: 28, "That they should bring them in and out by tale." Better, as in the Hebrew, that they should bring them in by tale and carry them out by tale.

Mat. 21: 17, "And he left them, and went out of the city." Better, as in the Greek, went forth out of the city. Comp. Heb. 13: 13, where our translators have used the full expression.

Rom. 15: 4, "For whatsoever things were written aforetime were written for our learning." Better, as in the Greek, were written aforetime.

Heb. 11: 16, "Wherefore God is not ashamed to be called their God." Better, as in the Greek, is not ashamed of them.

Heb. 13: 18, "For we trust we have a good conscience." Better, as in the Greek, for we trust that we have a good conscience.

This rule, however, need not be extended to some of the particles, when used merely as expletives.

3. No word or phrase in the original should be wantonly changed. Thus

Mat. 21: 27, "And they answered Jesus, and said, We cannot tell." Better, as in the Greek, we know not.

Heb. 10: 23, "Let us hold fast the profession of our faith without wavering." Better, as in the Greek, hope.

So God forbid, for far be it, Gen. 44: 7, 17, etc., for let it not be. Luke 20: 16, etc. God speed for prosperity, 2 John 10: 11. Would God, would to God, or I would to God, for I would, Num. 11: 29, etc. Castor and Pollux for the sons of Jupiter, Acts 28: 11.

4. The syntactical construction of the original should be imitated. Thus

Mat. 20: 24, "And when the ten heard it, they were moved with indignation against the two brethren." Better, were much displeased with, as in Mark 10: 41.

Luke 17: 10, "We have done that which was our duty to do." Better, that which we ought to have done.

Acts 8: 9, "But there was a certain man, called Simon, which beforetime in the same city used sorcery." Better, but there was a certain man, called Simon, beforetime in the same city, who used sorcery.

Heb. 13: 9, "Not with meats, which have not profited them that have been occupied therein." Better, in which those that have been occupied have not been profited.

But an idiom not suited to the genius of the English language should be avoided.

Mat. 15: 4, "He that curseth father or mother, let him die the death." Better, let him be put to death. So Mark 7: 10.

Mark 11: 24, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Better, believe that ye shall receive them.

Luke 22: 15, "With desire I have desired to eat this passover with you." Better, I have greatly desired.

Jer. 4: 22, "For my people is foolish, they have not known me." Better, are, as in Dr. Webster's Amended Version.

John 7: 49, "But this people, who knoweth not the law, are cursed." So in Wiclif and the Rheims version. Better, know, as in Tyndale, Cranmer, the Geneva version, Newcome, and Webster.

Mat. 10: 29, "And one of them shall not fall on the ground without your father." Better, neither of them shall fall, as in Campbell.

V. UNIFORMITY OF RENDERING.

It is now, I believe, a generally admitted principle with regard to a good translation of the Bible, that the same word or phrase, in the same circumstances, and in the same acceptation, should be rendered in the same manner.

Although this principle has been followed substantially by our translators, yet in numerous instances they will be found to have violated it. This is the greatest blemish in our common version. Through this defect it fails very much of the usefulness which might have been secured by uniformity of rendering.

VI. PREDOMINANCE OF ANGLO-SAXON WORDS.

As a translation of the Bible is designed for the uneducated classes, as well as for the learned, it should be made intelligible to all by avoiding terms which are not generally understood.

Although our translation is Anglo-Saxon in its general character, yet not a few examples occur where a Latin term has been unnecessarily and unhappily used by our translators.

1. Verbs; as, *amere, consurt, distil, frustrate, laud.*

2. Adjectives; as, *celestial, delectable, infidel, immutable, magnificent, omnipotent, terrestrial, vigilant.*

3. Substantives; as, *abjects, acception, concupiscence, exactor, immutability, prognosticator.*

4. Participles; as, *illumined, incensed, mollified.*

VII. MODE OF PRESENTATION TO THE EYE.

As the utility of a translation may be greatly affected by the mode of presenting it to the eye, this point has also engaged the attention of the learned.

This, which is our last point, I propose to examine on another occasion.

For the Christian Secretary.

MR. EDITOR.—It is probable that I feel as much disinclination to a controversial discussion of the "vexed question," as our friend and brother "Consistency," yet as he has undertaken to exhibit one of my inconsistencies, allow me to say that the inconsistency which he points out, does not belong to me. To make the truthfulness of such a representation appear, it must be shown that I receive money in my secular traffic, known to be stolen, which I do not. But for the sake of argument, let it be admitted that I do, and am therefore inconsistent. It is obvious, then, that my inconsistency, according to my views, is owing to my being half right and half wrong. Right in refusing to take it for missionary purposes; and wrong in taking it for other purposes. In order, then, to make myself consistent, which, according to my views, shall I abandon the right, or the wrong? Let "Consistency" decide the question.

While on this subject, I ought to say in justice to myself and the cause of missions, that the difficulties of which abolitionists complain, should not serve as a pretext for doing nothing in so noble a cause as that of giving the gospel to the heathen world. If the alternative was, to contribute to the funds of the Convention, or to do nothing, my choice would be decided in contributions to said funds. When I read of the prosperity of the Burman mission, I think of the many donations of the pious, honestly obtained, and the numerous and fervent prayers that have been offered for that mission for more than 30 years. But when I read of the mission, root and branch, for more than two whole years given to the four winds of heaven, and thus driven, as it were, out of Burmah Proper, and then met by that terrible scourge, the cholera, destroying in Onkyoung 113 in a few days, and driving the remainder into the jungles and Burmah; dying in the same proportion in Magedzin, and entirely breaking the village of 40 families, as well as all the little villages around the Baume chapel, as also the fatality of that disease among the Karens in the jungles, more than 500 of them being swept off during the past year; then I say, I think of the flight of the Israelites before the Arrians, and of the gold wedge, and the goodly Babylonish garment, recorded for our example, that we should not last after evil things. The above calamities, especially the two years in which the mission was the sport of winds, have been called dark and mysterious providences. But according to my views of the established economy of God's dealing with his creatures, the providences would have been darker and more mysterious, had he given us an unchecked tide of prosperity.

N. B.

From the Bap. Advocate.

A string of Pearls from the Philadelphia Anniversaries.

"Gather up the fragments that remain, that nothing be lost."

MR. EDITOR:—I have often thought it would be well for some one at our religious anniversaries to collect the various striking incidents and remarks, and to string them up like pearls for future reference, with appropriate headings, apart from the lengthy and somewhat prosy addresses in which they are embodied. I have endeavored to recall a few specimens of what I mean from the Philadelphia anniversaries for the entertainment of the readers of the Advocate the present week, and will probably perform a similar duty in reference to the New York anniversaries, in a week or two.

DELTA.

(1.) KAREN LITERALITY.—EXAMPLE FOR AMERICAN CHRISTIANS.

In a recent missionary address in Philadelphia, Rev. Mr. Kincaid related the following:—

During a visit of bro. Mason at the cottage of a Karen disciple in the south part of the Tavoy province, two Burman pedlars came to the house and displayed their merchandise, consisting of various articles of convenience and comfort, which were great luxuries in that region, and such as could not be procured without travelling a great distance. This Karen disciple had saved by his industry and economy a little bag of rupees. There were many articles displayed by the pedlars which he would have been glad to possess, but the cause of missions and the cause of his blessed Saviour were dearer to him than his own personal gratification, and all that he could spare for the pedlars' articles was just two rupees. Upon Mr. Mason's taking his departure a few days after, the grateful disciple put into his hand THIRTEEN RUPEES for missionary purposes, to aid in spreading the gospel among his benighted countrymen.—Christians of enlightened America!—go ye and do likewise.

(2.) COMING CLEAR OUT.—

The following anecdotes of Ko-San-lone, one of the native converts whom brother Wade bro't with him to this country, were related at Philadelphia by Rev. Alfred Bennett, father of the missionary, bro. Cephas Bennett.

He had, on one occasion, been taking notice of the style in which many professing Christians in this country live, and of the apparently little difference that exists, in too many instances, between Christians and people of the world. Making a large sweep with his arm, he said, "When the disciples in my country come out from the world, they come clear out." What a call upon American Christians to remember the words of the apostle:—"Be not conformed to this world."

(3.) A GOOD REPLY.

On one occasion, Ko-San-lone, in a company of ministers, was requested to say something to them, when he asked of Mr. Wade, "What shall I tell them?" "Oh, tell them to preach the gospel," "Why," said he, "Jesus Christ has told them that." "O, never mind," it was replied, "urge them to preach the gospel—Christ and him crucified." "Well," said he, "if they will not do it for the Lord Jesus Christ's telling them, I am sure they would not mind me."

(4.) ANECDOTE OF JOHN DYER.

Said the Rev. Dr. Belcher, at the recent missionary meeting in Philadelphia:—

"It happened some forty or fifty years ago, that a minister in England had a little son, who wrote a very beautiful hand for a boy of his age. An aged minister had one Sabbath preached for his father, and on the next day was looking over the lad's copy-book, when he placed his hand on the little boy's head, and said to him, 'Ah, John, you write a beautiful hand; who knows but that you may one day be Secretary of the Bap. For. Mss. Society?'—an office at that time filled by the venerated Andrew Fuller.

This remark rested upon the lad's mind, and led to the cherishing of an ardent wish, though for years it could hardly be called a hope that the words of the old man might be realized. Years rolled away. The lad was converted—became a minister of the gospel, and in course of time, was appointed to the very office upon which his heart had been set from his boyish days. This was no other than JOHN DYER, for 25 years the able and devoted Secretary of that Society. "A man," said Dr. B., "whose name I cannot mention without deep emotion, and whose melancholy death is all explained by the fact that he died a martyr to the cause of missions.

(5.) THE WORST TRANSLATION OF THE BIBLE.

Said the Rev. Richard Fuller, at the recent Baptist missionary meeting in Philadelphia:—

"We sometimes speak, and justly too, of covering up and concealing the meaning of words in a professed translation of the Bible. But do you want to know what is the worst translation ever given of the Bible? It is that translation of it given in the inconsistent lives of professed Christians! For that translation, if it be wrong, contradicts not only baptism, but the whole tenor of that gospel which teacheth us to deny all ungodliness and worldly lusts, and to live soberly, righteously and godly in this present evil world.

Christians are witnesses to testify by their lives as to the truth of what is proclaimed from the pulpit on the Sabbath. And is it not to be feared that these witnesses, in too many instances, contradict by their lives, six days in the week, what we preachers testify on the seventh?"

(6.) A KAREN'S SERMON.

Said the same speaker, "My friends, let me introduce to you a Karen convert, and tell you what his sermon would be if he were here to-night. When our speaker first knew Christ, he met with the devoted Wade, who was at that time visiting his native country with two native converts. During the preaching of a sermon to a very large congregation the Karen convert, who was sitting in the pulpit, looked on apparently with the deepest interest, though he did not understand English. At the close of the sermon, he turned to Mr. Wade and said in his native tongue, 'Do all these people love Jesus Christ?' Mr. Wade replied to him, that he feared there were multitudes present who did not. The pious Karen clasped his hands, and as the tears streamed down his face, he exclaimed, 'Oh! how can they help it!' Now if this Karen was here to-night, his sermon would be, 'Oh, my friends, how can you help loving the Lord Jesus Christ!'"

A thought about Educated Ministers.

There are some in this evil world who are exceedingly opposed to educated ministers. And they are so in many cases, from sincere, but mistaken views in reference to the New Testament. It is admitted on all hands that, in one sense, the Apostles were uneducated men; and hence many infer that they were uneducated in every sense.

Peter and John were ignorant fishermen, and yet they were among the most successful preachers the world ever saw. Why then may not an ignorant back-woodsman be a successful preacher too? Nay, why should not all preachers be as destitute of education as any back-woodsman can well be? A converted pig-husband should, we would think, be as fit to preach as a converted fisherman. God can fit men for his work, and in as short a time now as he could in the days of the Apostles. Why then not trust him, and cast "learned educations" overboard as inventions of men?

He who reasons thus commits two very great oversights.

1. The age of miracles is now past. Men cannot now wield the visible power of the Almighty to awe the hardened and guilty. True, God can fit men for the work of the ministry as quickly now as he did in the days of the Apostles. But does he do so? He put the "spirit of wisdom" in the men who prepared the tabernacle in the wilderness; but men have now patiently to study the various arts which were for that one time practised without study.

2. The Apostles were not uneducated men.—They were most thoroughly educated in the best sense of that word. True, they never were at College; but they for three years and a half, if not more, enjoyed the instructions of the most perfect teacher that ever visited this world. "He spake as never man spake." We have the New Testament, which is sufficient for us; but we have reason to believe that we have not a tithe of the instructions which Christ delivered. "If all that He did were written, I suppose the world itself could not contain the books that should be written." Hence Christ must have been very full and particular in his instructions. Which would be the better fitted to preach the gospel—the one who for nearly four years, should be permitted to watch narrowly how the greatest preacher that ever spoke, acted and spoke—to observe what were his intonations, his gestures, his looks—to see how he treated subjects—to hear his full and lucid expositions of the gospel: or the one who should for six years listen to the best teacher we have on earth.

Who would not prefer to have, for four years, the Lord Jesus as the living model of a preacher—and to have him explain all the difficult subjects pertaining to preaching, to spending ten years under the most perfect teacher now living!—Who does not see the immense advantage of him who should have Christ for a teacher and model? And yet there are many who liken themselves to the Apostles because of their want of education!—*Montreal Register.*

A Test of Christianity.

A Christian gentleman had occasion to travel through a new and thinly settled part of the western country; his companion was a man of intelligence; but of infidel principles, who was fond of discussion, and tried to beguile the way by urging arguments against the truth of the Christian religion. The thinly peopled section of the country through which they were passing was inhabited by people of bad reputation, and it had been rumored that travellers had suffered fatal violence from them when they were within their power. As regular inns were unknown, our travellers were compelled to trust to the hospitality of those of whom they could not but entertain a secret fear. On one occasion, as the evening closed in, they sought a lodging-place in a log cabin far remote from other habitations. They anticipated but little comfort; and were induced to believe that it would be a measure of safety to watch alternately through the night.

As they were about to retire to their rude bed, their host, whose exterior had excited their distrust, proceeded to a shelf, took down an old and much worn Bible, and informing his visitors that it was his custom to worship God in his family, he read and prayed in so simple a manner as to secure the esteem of the travellers. They retired to rest, slept soundly, and thought no more of alternate watching.

In the morning the Christians requested his infidel companion to say whether the religious exercises of the preceding evening had not dispelled every particle of distrust of their host's character; and had not enabled him to close his eyes in the most confident security. He was evidently embarrassed by the question; but at last he candidly acknowledged that the sight of the Bible had secured him a sound night's rest. Here was a testimony extorted from an infidel, in favor of the influence of that religion which he sceptically assailed. He could not harbor a fear of violence from one who was in the habit of daily bending his knee before God. The very creation of the family altar, rendered the house a secure asylum? Who would not be a Christian?—Who can be an infidel?

Temperance in Sandwich Islands.

Through the kindness of our excellent President Tappan, we have been favored with a few numbers of the "Temperance Advocate," published at Honolulu, Oahu. It is an excellent paper. The numbers before us are filled with able original, and well selected articles. One number contains Hawkins' first speech in Boston, reported by friend Crosby and published in one of our "Quarterly Visitors." From another we clip the following account of the Cold Water Army celebration, which is all we have room for.

TEMPERANCE CELEBRATION IN HONOLULU.

The annual Temperance celebration among the native children and youth of Honolulu and vicinity, took place on the 26th of October last.—About 10 o'clock, A. M., a procession was formed at the stone chapel, and marched to the Rev. Lowell Smith's church, where it was augmented by the young people connected with his society. It was our privilege to obtain a view of the soldiers of the Cold Water Army, as they marched along the street in front of the seamen's chapel. From 13 to 1500 of King Kamehameha's youthful subjects presented an imposing appearance.—They marched "double file," in two separate columns, one on each side of the street. His excellency, governor Kamehameha, and the young chiefs marched in the space intervening between the two columns. A requisite number of field officers, assisted by the strains of martial music, maintained order and regularity. Each soldier was dressed in his or her Sunday best.—*Temp. Journal.*

PRACTICAL PHILANTHROPY.—The N. Y. Sun states that John Gorham Palfrey, Secretary of State of Massachusetts, has by the death of his father, a planter in Louisiana, become legal owner of twenty slaves. As the Legislature of Louisiana refused to admit Mr. Palfrey to emancipate these slaves there, he has gone thither to bring them to free states. Eight or ten are to come to New York, and the rest to Boston. They are of all ages, from infancy to sixty years.—*Christian Watchman.*

Christian Secretary.

HARTFORD, MAY 31, 1844.

NOTICE.

Delegates to the Connecticut Baptist State Convention, and visiting brethren, are requested to call at the Lecture Room of the First Baptist church, on their arrival in the city, in order that provision may be made for their entertainment during their sojourn with us.

In behalf of a joint committee of the 1st and 2d churches.
New Haven, May 28, 1844. THOS. C. TRUNDLE.

The Philadelphia Riots.

The recent disastrous riots in Philadelphia have awakened the feelings of the entire community, both Protestant and Catholic, throughout the country. From every direction we notice the remarks of the editors of papers, secular as well as religious, on the riots, and in a very large majority of instances the blame is laid exclusively at the door of the Catholics. That the Irish population of Philadelphia were the originators of the recent riots in that city, we think there can be no doubt; but that they are exclusively to blame in the matter, is not so easily proved. It is true, that the first guns fired upon that occasion were in the hands of Irishmen, the consequence of which was, the riots for that, and the two following days, were kept up. But are the Irish alone to blame for the terrible consequences of those riots? We think not. There were other causes operating upon the minds of the people, which had a more remote, yet powerful agency in producing the scenes of bloodshed and murder which were witnessed in Philadelphia during the "three days" reign of terror. The cause of all these troubles may be traced farther back than to the scenes immediately connected with the late outbreak.

It will be remembered that an animated discussion on the subject of the school money occurred in New York a few years since, in which Bishop Hughes took an active part; and even went so far as to attend a political meeting composed principally of Irish Catholics, and there presented a ticket, composed of names friendly to the cause of the Catholics; the claims of which he urged upon the consideration of the meeting. This ticket was voted by many of the Irish at the election which was then just at hand. Whether Bishop Hughes was right or wrong in taking the course he did at that meeting is a question of but little importance. He is nothing more nor less, than a fallible man, and of course is just as liable to err as anybody else. The simple question to be decided was, whether the Catholics should be compelled to send their children to schools where such books were used as they disapproved, or whether it was right to give them the use of the proportion of school money which, according to the number of their children, they were by law entitled, and thus allow them to establish schools of their own, where they could have the privilege of using just such books as they pleased. This question, we are sorry to say, assumed a political aspect, and caused much excitement in the State of New York. We are not now in possession of all the facts in the case as they from time to time transpired, but we believe the result of that movement was the expulsion of the Bible from some of the common schools—those especially where a Catholic population was in the ascendancy. The true course of procedure in the case, it appears to us, would have been, to have allowed foreigners, and native Americans too, the privilege of establishing their schools separately, by giving to each their lawful share of the money arising from the school fund. This would have been right and proper; for we cannot conceive of the justice that would compel a Catholic or a Mahometan to send his children to schools where books were used that conflicted with his religious views.

During the agitation of this question, some of the penny papers in New York were filled with denunciations, and in many instances with gross misrepresentations against the Catholics, and especially against Bishop Hughes, thereby exciting and inflaming the public mind against the Catholics. It was by these means, and others of a kindred character, and by getting up "tremendous excitements" that the feelings of the people have been aroused to a degree sufficient to create a "Native American party" large enough to carry their ticket over the votes of both the other parties, at the late charter election in the city of New York. This party, however pure it may be, and however good the officers who have been placed in power by it, may be, cannot, and has not failed to produce a combination of those against whom it was formed. Here then, we have two political parties, (confined principally to large cities it is true,) arrayed in direct hostility to each other, with all the prejudices of country, education, religion, &c., in which they have severally been brought up, to feed the mutual jealousies existing between them. Such a state of things cannot fail to increase the rancor and hatred which exists to an alarming extent already. Add to this the excitable nature of the Irish population—for it will be remembered that they are, generally, ignorant, and have been accustomed in early life to receive by few favors from their superiors, the laws being decided against them; hence, when they wanted favors they knew of no other way to obtain them, than by a resort to cloutlaw; that these feelings and prejudices they bring with them to this country, and we have a pretty correct idea of the effect a party like that of the "Native American" would produce upon them.

We know we shall be met with the objection that the Irish were the instigators of the late riots, and consequently are alone responsible for them. True, they did commence the attack, and we most sincerely hope that not only the authors, but all who were in any way concerned in originating that disgraceful affair, may be brought to justice, and punished to the extent of the law. But other causes aside, the Irish are not wholly to blame in this respect; they have had, for years, the example of American citizens to urge them on to deeds of blood. The city of Philadelphia has long presented a melancholy spectacle to the eye of the world, in consequence of the riots and tumults which have been of almost weekly occurrence there. Ever since Pennsylvania Hall was burnt by a mob, in consequence of a few abolitionists having assembled there, and the affair passed over in comparative silence by the authorities, the mob spirit has been increasing, until, at last, some dozen or fifteen persons have been murdered in her streets, forty or fifty wounded with musket balls—one hundred buildings burnt, besides all the misery that will otherwise result from that dreadful riot.

And now we ask, who is to blame for all this? The ready reply is, "The Catholics, to be sure; they began the fight, they are always foremost in riots, &c." Put them down, is the cry. They show no favors to Protestants in those countries where they have the ascendancy, and they will soon get the upper hands here; crush them then, while you can." But have the best means been adopted for putting down the Catholics? We think not. Let the "Native American party" and the "Protestant Association" continue their organizations for twenty years to come, and will our country be freed from the blighting influences of Romanism? Certainly not. On the contrary, it will be found that it has increased just about in the same ratio as it has for twenty years past; and this unhappy result will have been added, to the prejudices which already exist in the

minds of these men, they will find from experience that means are used to keep them down, and to deprive them of the rights which the Constitution secures to them, and they will swear vengeance as soon as they can get the power into their own hands.

"What then," says the objector, "shall we embrace the Catholics? shall we foster them as did the husbandman the viper, till they are strong enough to turn round and destroy us? Is it not better to crush them in the bud, than to wait till we find ourselves destroyed?" In reply to these inquiries, we answer in the first place, that you cannot kill Romanism by persecution or oppression; on the contrary, the effect would be to build up the very thing which you wish to destroy. Sympathy is ever on the side of the oppressed; and no surer method could be devised to advance the interests of Romanism, than oppression and persecution. The history of our own denomination is to the point on this question. And of all people in the wide world, the Baptists are the last who should think of exercising a spirit of intolerance towards a minor sect. "From the days of John the Baptist until now," they have been like the subjects of persecution, and the friends of religious liberty; and now in the middle of the nineteenth century, for a Baptist to talk of anything like intolerance towards other sects, would be an anomaly in our history, as well as a reproach to the cause of truth. We know that we can now count our eight hundred thousand communicants, and probably not less than two million of hearers who are under Baptist influence, in the United States alone; and with this formidable array of numbers, there is danger of forgetting "the rock from whence we were hewn," and in turn, instead of being persecuted, to become the persecutors. Let us remember the persecutions and trials that our fathers endured for the sake of truth, before we talk intolerance towards others.

"But how shall the poisonous influence of Romanism be counteracted, if we are to tolerate the Catholics," continues the objector. We answer, by preaching the truth. The religion of the Lord Jesus Christ does not require that efforts should be made to break down this or that sect, but on the contrary, it requires us to build up the cause of truth and righteousness in the earth, and although this is done at the expense of error and false systems of religion, yet there is nothing like intolerance about it. If you wish then to put down Popery, increase your contributions to the cause of missions, until every destitute section of our country shall be supplied with the word of life; and in the mean time pray earnestly that your efforts may be crowned with success, and He who has thus far been our shield and reward, will lead us on to victory.

Perhaps some may think we have said much more than is necessary on this subject; but if we can discern the signs of the times, there is danger ahead. The jealousies that have been created between the Irish Catholics and certain portions of our own citizens, in consequence of the recent movements in New York and Philadelphia, have not yet fully developed themselves. The elements of riot and mob law are at work on the minds of these men, and we fear will yet be manifested in further scenes of bloodshed and murder. Not only in New York and Philadelphia do we hear of the low murmurings of vengeance, but the Catholic population of Canada has already caught the contagion, and it will continue to spread, till every city and village of our own country, and the British Provinces, has imbibed a mutual spirit of animosity and hatred. We hope the storm may pass off without further violence, but we fear that we have not yet seen the worst of it.

Church Debts.

We commend the perusal of the following short communication, which we find in the New York Baptist Register of last week, to the careful attention of those churches, (and we fear there are too many of them) which are laboring under the burdens of a church debt. A debt once fastened upon a church is exceedingly apt to remain for years unliquidated; and not unfrequently, by death, or removal of some of its most prominent members, does it result in the loss of their house of worship. Without offering any comments on the article below, we give it to our readers in hope that it will induce some churches that are now burdened with debt to make an immediate effort to discharge it. There never will be a better time than the present to commence the work.

Among the causes which hinder the flow of benevolence and limit the contributions of churches, is an old debt. This debt may have been incurred in erecting a new place of worship, or in repairing an old one; in engagements long since entered into with the pastor, or sexton, chorister, or organist. The church may have been led into it by the spirit of competition, or from a desire of popularity, or from a sense of duty. But however incurred, or from whatever motive, pure or impure, secular or sinful, here it is. The debt has been made, and the obligation given, and right or wrong, the steps have been taken, and cannot now be retraced. The debt has become a stubborn fact. Wait a while; do nothing about it, say nothing about it, and yet it will be there still. While the tooth of time has made its mark upon all things else, while it has worn away even the solid granite itself, it has made no impression upon that debt. The church has met and said they wish it paid, and yet there it is still.

Now this is a serious evil. The spirituality of the body suffers from it. All want it paid. A few have already paid more than their proportion of it, and are willing to do more, if their brethren say so; while others are backward to do even what is less than their proportion. Thus brother is separated from brother, and division and discipline are the necessary consequences. Then again, it lies right in the way of every benevolent effort. Talk of a contribution for Foreign Missions, and what debt must be paid first? Three months pass. Ask for a collection for the Bible Society. "But that debt must be paid." Wait another three months, and then present the moral and religious destitution of the great West, and ask for a collection, and you will be reminded that the great law of charity is to "begin at home," and there is an arrangement on the current expenses of the church, which must first be paid.

This is no picture of the fancy. Would that it were! Would that but here and there one, could see themselves in it! But it meets the eye, and falls upon the ear, and pains the heart, and represents the hopes of the friends of Zion, from a thousand different points. While some, with great promptness, commence their charities at home, and then let them flow to the ends of the earth, blessing and blessing, may only talk about beginning at home.

But how can this evil be removed? How may this arrangement be brought up? This is an important, but not a difficult or a complicated question. It may be answered in two words: Pay it. Pay it and then go in peace, and sin no more.

Yours truly, S. B.

From the June number of the Missionary Magazine.

Intelligence from the Missions.

GREECE.—Mr. and Mrs. Arnold, and Miss Waldo, have safely arrived at Corfu. They had, in general, an agreeable passage, and speak in unqualified terms of the kindness of the captain and fellow passengers. They met with a hearty welcome to Corfu, not only from Mr. Dickson, but from many others.

Mr. Bel has left Malta and is now at the Piræus, near Athens.

GERMANY.—Recent letters from Mr. Oncken represent the cause of truth as steadily advancing in Germany and Denmark. Though the brethren are experiencing general opposition, its violence and directness are less than formerly. There are frequent additions to the churches.

TELEGRAMS.—Letters have been received of general encouragement, except the feeble, and apparently declining health of Mr. Van Huesen.

ASSAM.—Missionaries in health, and appealing in a most urgent and affecting manner, for a reinforcement of missionaries.

MERCURY.—A special divine blessing is resting on that mission. Mr. and Mrs. Brayton have returned to the station. Her health is much improved.

CHINA.—Dr. Macgowan has located himself at Ningpo, and is actively employed both as a physician and imparting to the natives a knowledge of Christ.

OUTWAS.—We are sorry to learn, by a letter from Mr. Bingham that Miss Harriet H. Morse, teacher of the school at that station, is, if alive, dangerously ill. The school under the care of Miss M. has been, for several months, in a flourishing condition.

Special Notice.

We would take this opportunity to remind our friends of the necessity of forwarding, by their delegates to the Convention, the amount due for the Secretary. These sums, though small in themselves, make up, in the aggregate, the amount with which we defray our current expenses. Those who are in arrears for more than one year, are earnestly solicited to forward the amount due. Every dollar due us is needed. Those who may not have an opportunity to forward their subscriptions by delegates to the Convention, are requested, if no other opportunity presents itself, to enclose the amount in a letter and place it, unsealed, in the hands of the Postmaster, who is authorized to frank the same. A punctual payment of all the debts due us, would greatly relieve our wants. As we are not in the habit of dunning delinquent subscribers, we trust this appeal will not be made in vain.

THE TRIENNIAL CONVENTION.—The proceedings of the Convention in relation to Foreign Missions, so far as we have been able to learn, have been acceptable and gratifying to the denomination in this State; and we believe the same is the fact throughout the non-slaveholding States generally. The result of that meeting, so different from what everybody expected—the harmony of the whole denomination being still preserved, yet without sacrificing on the part of the North any principle for which they contended—calls for devout gratitude to God, to whose agency alone we are indebted for the unity that at this time prevails throughout the entire denomination, on the great subject of giving the gospel to the world.

CAUSE AND EFFECT.—Some of the religious papers seem to have very crude perceptions of the relation of cause and effect; or else they desire to shake off every consistent Advent subscriber from their respective papers, and Advent believers from the various churches. Those papers who take a decided stand in opposition to the doctrine of the speedy coming of the Lord, like the Christian Herald, Christian Secretary, Puritan, Trumpet, and Olive Branch, manifest anything but love for the Lord's appearing, or friendship for those who are looking for the Lord. We have received several communications on this subject, from those who have done much to sustain the different papers, but who have been obliged, in consequence, to withdraw all present aid from them.

It is not at all strange that a paper established on such profitable doctrines, as the Sign of the Times, the Millerite paper at Boston, should be at a loss to understand how an editor can persist in frankly expressing his honest sentiments, when the palpable "effect" is the loss of his subscribers. It is such a loss on the part of the papers named above, to be indeed an evidence of their hostility to "the Lord's appearing," of course, Mr. Himes's corresponding pecuniary gain, during the last few years, is the most conclusive proof of his anxiety for the same event. Similar specious arguments might, if strongly presented, produce the same effect on other hearts.

REVIVAL.—The following extract from a letter dated Springfield, Erie co., April 25, is from the N. Y. Baptist Register.

"The revival among us during the winter past has been of a remarkably pleasant character. Considerably more than one hundred have been converted, about seventy of whom have already united with the church."

"Your brother," "ANSON TUCKER."

The School Fund.

The annual Report of the Commissioner of the School Fund to the General Assembly, May Session, 1844, is received, from which we learn that the fund remains unimpaired. The whole amount of capital belonging to the School Fund on the 31st of March, 1844, was two million, fifty-one thousand, four hundred seventy-three dollars and seventy cents. Of this sum, \$1,695,407.44 is in Bonds, Contracts and Mortgages against residents in Connecticut, New York, Massachusetts, Ohio and Vermont; and \$821,700.00 in Bank stock, in sixteen different banks in this State; and about \$120,000 in cultivated lands and buildings, and wild lands in Massachusetts, N. York, Connecticut, Ohio and Vermont. The number of children between four and sixteen years of age, has averaged since 1820, about 84,000, it having never run so low as 83,000, and seldom exceeded 85,000. This year the number returned is 84,084; but there are two school societies which last year returned 895 children, that have made no return the present year, and 219 more were informally returned. These will probably be added to the list of those who are already enumerated, by application to the Legislature, thereby making the number of children upon which dividends will be made the present year, 85,193. The amount of dividends for each child is one dollar and forty cents per annum, which, after being paid, (unclaimed dividends and all), will leave a surplus in the Treasury of about \$3,000.

In 1826 the amount was 85 cents for each child in the State, which sum has been gradually increasing up to 1842, since which \$1.40 has been the sum paid. This sum will not be materially increased in consequence of most of the unavailable property belonging to the Fund having been disposed of, and the avails placed on interest. The whole amount is divided for the benefit of schools in forty-seven years, is \$2,962,922.33cts.

The State Prison.

A copy of the Report of the Directors of the Connecticut State Prison for the year ending March 31, 1844, is before us; and from a perusal of its pages we learn that at the date of the last Report there were two hundred and three convicts in confinement, and that fifty have been received since. Discharged during the year by expiration of sentence, forty-four; by pardon, four; by order of the Court, one; by death, twelve; leaving in confinement, March 31, 1844, one hundred and ninety-two prisoners. Of this number, one hundred and forty-three are whites, and forty-nine are blacks. One hundred and seventy-two are males, and twenty females.

The whole amount of income from April 1st, 1843, to March 31st, 1844, is \$18,249.69; expenditures during the same period, \$11,440.77, leaving a balance, or profit, of \$6,808.92. The Warden has paid into the State Treasury the past year, \$10,000, at the same time having resources on hand sufficient to meet all ordinary expenses and wants of the Institution. The whole amount of the profits

of the prison since 1827, the time when it went into operation, is estimated at \$93,146.48.

The committee represent the general management of the prison, its discipline, &c., to be of the very first order, and say with satisfaction, that "it is universally admitted that the Connecticut State Prison, so far as relates to discipline, moral and religious instruction, cleanliness, &c., is truly deserving to be the Pattern Prison of the Auburn System."

Of the seventeen prisoners under sentence for life, five were sentenced by the Court to be hung, and have had their sentence commuted by the Legislature.

From the Report of Dr. Welch, the Physician, it appears that twelve prisoners have died within the year; seven of whom died of consumption. Of the fatal cases, eight were from the colored convicts. It is a remarkable fact that since the commencement of the institution in 1827, one half of the deaths have been among the blacks, amounting to 5.40 per cent; while the mortality among the whites has been but about 1.07 per cent. The employment and discipline of these two classes has been principally the same.

"The fact," says Dr. Welch, "that the colored population possess less vitality than the white, and that they are more liable to death from similar causes, has attracted the attention of many who have examined the subject within the last two years; and this is more particularly true of those who are confined in Prison, as they are more liable to be affected with diseases of the vital organs."

The Report of the Chaplain states, that "good attention has been paid to the ministrations of the word, both public and private, which have from time to time been given them. Quite a number have cherished the hope of pardon and acceptance with God during the year, and furnish pleasing evidence of the genuineness of their conversion." Of the 170 male convicts, one hundred and twenty-five confess they were almost daily in the habit of using intoxicating drinks; ninety-nine that they were accustomed to habitual drunkenness. Forty of the 170 have been engaged in selling rum; twenty-two in manufacturing it, and sixty-five state that they were under the influence of intoxicating liquor when they committed the crimes for which they are now imprisoned. Thirty-eight could not read when they entered the prison, but most of them, who have been there any length of time, have learned to read—some of them quite fluently.

Judging from the annual Reports, and from the testimony of those who have visited the prison, and from personal observation, we believe the Connecticut State Prison is managed as well, if not superior, to any similar Institution in the country.

ON EMBROIDERIES IN EUROPE: Principally in France and Great Britain. By J. H. P. DUBOIS, D. D., President of Dickinson College, New York: Harper & Brothers, 1844.

Two handsome volumes, with the above title, containing upwards of 300 duodecimo pages each, illustrated with handsome engravings, have just been published by the Harpers.

In his late tour to the East, the author acquainted himself with the religious and political condition of Egypt, Palestine, Arabia, Asia Minor, Greece, &c., with the intention of preparing a volume on his return, in hopes of throwing some new light on the present history and condition of those countries, especially that of the Turkish Empire. Reasons, both of a public and private nature, have induced him to postpone, for the present, the publication of his Eastern journal, and prepare for the press a brief account of some parts of his tour in Europe. To the qualifications of a profound thinker and scholar, Dr. Darbin unites those of a close and accurate observer. In his "Observations on Europe," the religious condition of the places visited, occupies a prominent and interesting place. Vivid descriptions of public buildings—characters of distinguished men—moral—arts—agriculture, together with notices of prominent points of interest at present attracting the attention of the world, form a part of the contents of these interesting volumes. For sale by Belknap and Hamersley.

HALF CENTURY SERMON.—The Rev. Dr. Chapin, of Rocky Hill, preached his half century sermon last Sabbath. There are but few ministers now-a-days who will preach their fiftieth anniversary sermon, if the fashion of changing residence continues to increase as fast as it has done for a few years past.

DEATH OF THE REV. DR. NETTLETON.—The Rev. Asahel Nettleton, D. D., Professor in the Theological Seminary at East Windsor, died at his residence on the 6th inst. Dr. N. was extensively known in this State as a revival preacher, and as the author and compiler of several publications, the most popular of which is the "Village Hymns," a work which has had a very extensive circulation.

EXCLUDED.—Wm. M. Fay has been excluded from the Baptist church in Hinsdale, Cattaugus co., N. Y., agreeable to the recommendation of a council convened for the purpose of examining the nature of the complaints preferred against him. It appears that this man has succeeded by improper means in obtaining satisfactory letters of his standing as a minister of the gospel, and that his influence has been that of destruction to the churches where he has unfortunately been allowed to preach. One of the principal charges proved against him is lying.

BISHOP OF MISSISSIPPI.—The Rev. Francis L. Hawkes, D. D., known to many of our citizens as a popular preacher, having supplied the pulpit of Christ Church in this city for some time, (during the Rev. Mr. Wheaton's absence to Europe if we recollect right), was unanimously elected Bishop of the diocese of Mississippi, at a meeting of the Episcopal Convention at Jackson, on the 3d and 4th insts.

A NEW ARTICLE OF COMMERCE.—Mr. Edward Willmer, who is now in Boston, says the Boston Times, has contracted, since his arrival in this country, with one of our paper makers, to make and ship to Liverpool, paper upon which Willmer & Smith's European Times is to be printed, and forwarded to the United States and Canada. The Times is devoted exclusively to intelligence, and is printed on the days of the sailing of the steam packets.

FIRE IN NEW ORLEANS.—A most disastrous fire occurred in New Orleans, on the afternoon of the 18th inst., by which ten squares, containing some three hundred houses, were destroyed. The fire commenced in the back part of the city, and was confined principally to wooden dwellings; consequently the loss will not be so heavy as might be imagined; yet it must be very large. Hundreds of poor and industrious families are deprived of a home. We have not learned particularly whether the insurance offices in this city have lost much by this fire. The Hartford loses but \$2000.

THE GREAT DEBATE in relation to Bishop Andrew, who is charged with being incompetent to discharge the duties of a bishop in consequence of his having become connected with slavery, is continued from day to day in the Methodist General Conference. The Conference has been in session about one month, and there appears to be a fair prospect of its continuing its sittings for some time to come. The question at issue is an important one, inasmuch as it is to decide whether the Methodist Church will tolerate slavery or not.

The donations to the Baptist Board of Foreign Missions from April 1, to May 1, 1844, amount to \$5006.14. Of this sum \$328.79, is credited to Connecticut. This does not include the amount received at the Triennial Convention, which is to be acknowledged in the July number of the Magazine, at the close of the annual Report.

MONTHLY RECORD AND BAPTIST MEMORIAL.—These two publications are united, as we learn from an exchange paper, for we do not recollect having received a copy of the married pair.

HAVT.—Intelligence has been received from Havt up to the 8th inst., which states that the whole island is in a state of one of the most revolting rebellions that have ever occurred. The President was within ten miles of St. Domingo with his troops, and had been endeavoring to quell the disturbances at that place. Riviere was at Aux Cayes, with a force of 15,000 men. In an engagement with the inhabitants of that place, 500 blacks were slaughtered and the city taken after a resistance of two hours.

Connecticut Legislature.

Tuesday Morning, May 21.

Committee on that part of the Governor's Message which relates to extending to colored citizens the right of voting in town and Society Meetings.—E. K. Foss, Robinson, Waterman, L. Woodward, Beecher, B. L. Young, Committee on Texas.—Dixon, Morse, Harding, Jones, Holmes, Bull, Palmer, Weston.

Petition of James Johnson, for school money, referred to committee on school fund; James Muslock and others, for incorporation of Philological Society, to committee on incorporations; Benj. Cooper, for discharge, to com. on state prison.

Report of com. on claims, favorable to Benedict & Burnham of Waterbury, for reimbursement of expenses in prosecuting criminals, accepted. The Judge of New Haven County court is empowered to tax bill of cost in their favor.

Report of Bank Commissioner, referred to committee on banks.

Supplemental report of Hartford Co. Commissioners, read, and sent to the senate.

Report of select com. on sale of lands, favorable to petition of S. W. Bean, of Pomfret, for change of name to Wm. Rufus May, accepted.

Resolution compensating Daniel Taylor for services as representative, to com. on claims.

Bill for an act providing that in elections of town representatives, where a ballot is given with two names, shall be numbered 1st and 2nd—where it is but one name, it shall be numbered 1st or 2nd; if not so numbered, the ballot shall be counted a blank. Where there is no choice of representative on the 1st Monday of April, a plurality may elect on the 2nd Monday. Read, and referred to committee on judiciary.

Report of com. on state prison, in favor of release of Simeon Goodspeed, which was not accepted in the House, came from the senate accepted. Motion was made to reconsider the vote of the House—motion prevailed, and the report of the committee was accepted, and the prisoner discharged.

Bills for acts respecting jointer of two many defunct acts in action on contracts—and respecting the general issue in actions of debts—read twice, and referred to committee on judiciary.

Tuesday Afternoon, May 21.

Report of Governor Cleveland on insane poor, 300 copies ordered printed.

Report of com. on judiciary, on bill for recording foreclosures of mortgages, distributions of lands, and change of title by devise, against its passage. Bill read third time and lost.

Report of trustees of Conn. missionary society, read and sent to the senate.

Remonstrance of Geo. Beach and others, against the building of the continuation of the Hartford and New Haven road, without proper protection to the inhabitants of the city of Hartford, read, and referred to com. on roads.

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Several bills were read, and postponed for third reading.

Bill for an act regulating admission into ecclesiastical societies, read twice and referred to committee on judiciary.

Report of committee on incorporations, favorable to extending the corporate powers of Salisbury are bed company, accepted, and bill passed.

Report of committee on incorporations, with amended resolution in favor of petition of Baptist church in Saybrook, accepted.

Bill for an act giving county commissioners judicial powers where the judge is disqualified, read twice, and referred to committee on judiciary.

Bill for an act subjecting to forfeiting process, executors, administrators, and possessors of property by iniquitable title, read twice, and referred.

Report of committee on judiciary, recommending a modification of last year's law requiring annual report of guardians, so as to exempt estate under \$200 from the requirement, read and bill in form read twice.

Resolution providing for the taxation of costs on petitions by the several committees, passed.

Wednesday Morning, May 22.

Several resolutions and petitions were referred.

Remonstrance against petition of Hartford and New Haven road company, referred.

Resolution appointing a com. of united society of Farmington to society of East Avon, referred to committee on incorporations.

Report of committee on state prison, unfavorable to Benj. Cooper, and John Glover, accepted.

Report of committee on state prison, in favor of restoring Henry Rodd to forfeited rights, except the privilege of an elector, accepted.

Reports of committee on militia, favorable to grant of arms to N. H. Greys and Governor's Guards, accepted.

The Guards have used their muskets forty years.

A number of bills read and referred.

Report of committee on state prison, favorable to release of John Towler and Benj. Lever, came from senate accepted, so far as relates to Towler.

After some discussion, the resolution was laid on the table, to allow time for further inquiry.

Wednesday Afternoon, May 22.

Bill for an act respecting temporary injunctions, read third time and passed.

Bill for an act incorporating Danbury bank, read third time and passed. House adjourned at 2 o'clock.

The com. on roads and bridges reported in favor of the petition of Alanson S. Burbank and others, for an increase of ferrage at the Enfield and Suffield ferry with a bill in form effecting this purpose; bill passed and report accepted.

Bill for a public act, that the commissions of all state public, appointed on or before the 21st day of May, 1844, shall expire on the 20th day of June, 1844, with the law to the contrary notwithstanding; laid on the table.

Thursday Morning, May 23.

Prayer by Rev. Mr. Nichols.

Resolution passed confirming the doings of Eliza Lord, of Abington, as clerk of an ecclesiastical society.

The subject of the registry law was taken up, and after considerable discussion, the House adj.

Afternoon.

The House reconsidered their vote, referring the petition of John Becker and other colored citizens of Hartford, to the Judiciary committee, and referred it to that part of the committee on the subject of extending the right of suffrage to colored citizens composed of members of this House.

The Registry Bill was taken up at the hour of adjournment.

Prayer by the Rev. Mr. Thompson.

Petition of Stephen J. Bucknell, referred to committee on sale of lands.

Order of the day, the resolution to abolish public whipping, was read, and the committee on the abolition of public whipping, reported in favor of the resolution.

Committee on judiciary reported a resolution in an informal manner, certifying that the resolution passed—language of the preamble is, "at without indicating that the resolution alone. The committee propose a subject of the committee is not left. After considerable

to the Baptist Board of Foreign Missions May 1, 1844, amount to \$5000.14. Of this amount \$1000.00 is credited to Connecticut. This does not include the amount received at the Triennial Convention in the July number of the close of the annual report.

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which has been received from Hayti up which states that the whole island is in a most revolting rebellion that have ever resident within ten miles of St. Domingo, and had been endeavoring to quell at that place. There were, at Cay Cax, 5000 men. In an engagement with the place, 500 blacks were slaughtered and a resistance of two hours.

Legislature.

Tuesday Morning, May 21.—That part of the Governor's Message relating to colored citizens the right of Suffrage Meetings—E. K. Foster, Robert L. Woodward, Beecher, B. L. Young, Texas—Dixon, Morse, Harding, Jones, West, Johnson, for school money, referred to school fund; James M. Mudgett, referred to the Committee on the Education of Philological Society, to committee; Benj. Cooper, for discharge, to committee.

On claims, favorable to Benedict & Mudgett, for reimbursement of expenses incurred, accepted. The Judge of New York is empowered to tax bill of cost in

Commissioner, referred to committee

report of Hartford Co. Commissioners, the Senate.

On sale of lands, favorable to petition of Pomfret, for change of name to accepted.

On petitioning Daniel Taylor for services as com. on claims.

On petition in elections of town representatives, a ballot is given with two names, the 1st and 2nd—where it is but one name, the 1st or 2nd; if not so numbered, the ballot is blank. Where there is no name on the 1st Monday of April, a ballot is given on the 2nd Monday. Read, and referred to judiciary.

On petition for release of prisoners, on which was not accepted in this house, motion was made to refer to the house—motion prevailed, and committee was accepted, and the prisoners were released.

Tuesday Afternoon, May 21.—On petition of Cleveland on issue paper, 300 cop

on judiciary, on bill for recording foreclosures, distributions of lands, and change against its passage. Bill read three times of Conn. missionary society, read

of Geo. Beach and others, against the petition of the Hartford and New Haven Asylum street, Hartford; also of Deaf, near which institution the road will cut, and whose inmates need some other the car bell. Referred to com. on

read, and postponed for third reading, regulating admission into ecclesiastical and referred to committee on judiciary.

On petition of Salisbury for debtors' bill passed.

On petition of incorporation, with amended report of petition of Baptist church in Say

giving county commissioners judicial judge is disqualified, read twice, and referred to judiciary.

On petition for incorporation, executors, and possessors of property by inequitable and referred.

On petition for incorporation, recommending a new law requiring annual report of exempt estates under \$200 from the 1st of Jan. in form read twice.

On petition for incorporation, with amended report of petition of Baptist church in Say

committee on state prison, unfavorable to John Glover, accepted.

On petition for incorporation, in favor of resolution to forfeit rights, except the privilege, accepted.

On petition for incorporation, favorable to grant of arms and Governor's Guards, accepted—used their muskets forty years.

On petition for incorporation, favorable to read and referred.

On petition for incorporation, favorable to refer and Benj. Lester, came from Senate relates to Tower.

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The Registry Bill was taken up and discussed until the hour of adjournment.

Friday Morning, May 25.

Prayer by the Rev. Mr. Thompson. Petition of Stephen J. Bucknell, for leave to hold lands, referred to committee on sale of lands.

Order of the day, the resolution of last year, passed by the house, proposing to amend the constitution so as to abolish property qualification of electors, and to require only four months residence in the state before admission to the suffrage, was taken up. The clerk did not certify that the resolution passed—he merely signed; the language of the preamble is, "at a general assembly." The committee propose a resolution that the subject of the amendment is not legally before the house. After considerable discussion the question being taken on the invaliding resolution reported by the committee, there were, yeas 99, nays 78.

Friday Afternoon, May 25.

Bill for an act respecting turnpike roads, read twice, and referred to committee on judiciary.

Resolution to amend the constitution as proposed at last session, read, and laid on the table at the request of Mr. Minor, who wished to offer a substitute.

Mr. Minor's resolution omits the amendment requiring only four months residence. Laid on the table.

Bill for an act authorizing licenses to retailers of spirits by civil authority and selectmen, read twice, and referred to committee on license laws, who are instructed to report on Tuesday next.

Registry act taken up. The amendment leaving the adoption of the law to the towns, was rejected—yeas 80; nays 87.

Messrs. Palmer and Lippitt moved amendments, which were adopted. Mr. Copp proposed an amendment, imposing a fine upon persons voting illegally, although registered—rejected. Messrs. Copp and Brooks also proposed amendments unsuccessfully. Bill read.

Yeas and Nays ordered on final passage. Bill passed—yeas 77—by a party vote with the exception of two or three whigs against the bill.

Report of the committee on roads and bridges, in favor of East Bridgeport bridge company, taken up, again discussed, and passed.

Resolution to compensate the committee of last session on juvenile offenders, referred to committee on claims.

Resolution to institute an inquiry whether the Hartford and City Banks have paid the expenses of bank commissioners for '29, '30, '31. This resolution occasioned some debate. Laid on the table. Adj.

Saturday Morning, May 25.

Prayer by Rev. Mr. Hodgson.

The committee on New Towns and Probate Districts, on the petition of John Smith and others, of Derby, to set to the town of Oxford, reported favorably, with a bill in form. Bill passed.

Report of the committee on so much of the Governor's Message as relates to the Insane Poor, with accompanying resolutions, recommending provisions to be made for them at the Insane Retreat—authorizing the Governor to contract with the Directors of that institution for their support, and making an appropriation of \$5000 a year for the next four years.

Resolution appointing Leman Church and Chas. H. Pond, Commissioners on the Housatonic Railroad, referred to committee on railroads.

Bill repealing an act passed in 1832, concerning common schools, read twice and referred to committee on education.

The committee on claims reported a resolution granting to Marcellus Clark \$320 for his services as a member of this House to the 17th inst. laid on the table.

Resolution allowing Dr. Percival 10 copies of his Geological Report, to be distributed at his pleasure. Passed.

Amended in the Senate so as to appropriate \$3000 annually for the next four years.

Resolution appointing Leman Church and Chas. H. Pond, Commissioners on the Housatonic Railroad, referred to committee on railroads.

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The com. on incorporations other than banks reported in favor of the petition of Housatonic railroad, asking leave to sell its surplus and forfeited stock; report accepted and leave granted.

Selected Summary.

The dwelling house and furniture of Mr. R. W. Knowlton, Syracuse, N. Y. were consumed by fire on the night of the 18th inst. Insured.

Also, on the 19th, a barn belonging to Mr. Bonta, was burnt in the same place.

On Thursday, 23d inst. two boys were covered by a slide of earth on Bacon Hill, Boston, and when extricated, one of them—Samuel Aiken, was found to be dead. The other lad will recover.

A Miss Sarah Gregory, on Friday, obtained a verdict of \$5000 in the Philadelphia District Court, against a young man named Peter C. Dolman, who had circulated reports, proved to be maliciously false, against the fair fame of the lady.

DEATH OF AARON WILLIAMS.—This venerable gentleman, long known as the great manufacturer of clocks in Boston, died in that city on Sunday last at the age of eighty-seven.

EXCURSION TO THE MEDITERRANEAN.—Mr. S. W. Dowe advertises that he dispatches a first class vessel, about the 10th of June, on an excursion to the Mediterranean. The vessel will visit the most interesting places in Europe and Asia, and make such arrangements that the passengers can visit Africa, if so disposed. The voyage is expected to occupy seven or eight months, without being extravagantly expensive. It is a novel and interesting project, and likely to draw together an excellent company.—N. Y. Journal of Com.

GREAT FRESHET AND LOSS OF PROPERTY.—On Thursday night last, owing to the great rains during the day, the water at Chagrin Falls rose to such an extent as to wash away several dams and do much injury to the many flourishing mills and factories which are there located. Mr. White's flouring mill, the largest mill in the state, was the largest sufferer, his loss being some \$2000. Mr. White is a large manufacturer of axes, and had just completed a new factory, which was to be put in operation in a few days. The embankment of Mr. White was twenty feet in height, and retained a set of some twenty acres in extent. When this gave way, the rush of water overflowed the land on each side of the stream for some distance. Bliss & May's flouring mill, the second largest, the bridge crossing the stream at the center of the village, H. C. Gardner's flouring mill, Earle's woolen factory, Biss & Co's woolen factory and Ballard & Northrop's wheel factory, were all more or less injured. The latter had some portion of the machinery carried away.—Cleveland Herald, May 23.

Accounts from Sidney, New South Wales, to Jan. 8th, represent the financial condition of that and the neighboring settlements as very embarrassing. By a report of the Committee of the Legislative Council, it appears that about one-sixth or one-seventh of the able-bodied population of Sidney are destitute and wholly dependent, or fast falling into a state of entire dependence upon public charity.

The Pittsburgh Spirit of the age of the 23d says: "we had a heavy frost last night, which we fear will prove very disastrous to fruit."

WHEAT CROPS OF THE UNITED STATES.—The Prairie Farmer, published at Chicago, (Ill.) says:—"If there be no larger wheat crop in the United States this season, or in the West, than the present year, we shall be disappointed. In our rambles through Illinois, Wisconsin and Indiana, we have seen and been informed that more wheat was sown last fall than usual; that almost without exception, so far as we have been able to learn, it has been sown in the best of the season. The early opening of the spring will hasten its growth so that there will be little danger from rust; and this being the chief cause of fear for wheat in this region, we think the prospect is good for a large crop."

The approaching visit of the Emperor of Russia to this country will render the present season the most splendid since the visit of the Allied Sovereigns in 1814. His Imperial Majesty, who will be attended by several members of his illustrious house, and a numerous retinue, will occupy the splendid suite of apartments in St. James' Palace for his Majesty's reception.—London Globe.

Wheat sold at Rochester on the 18th inst. at 91 cents per bushel. The quantity of flour shipped east for the second week in May, was 10,604 bbls.; 11,202 bushels of wheat have been received by the Erie canal, and 2,228 by the Genesee valley canal.

There are 16 iron factories in Pennsylvania and four in New Jersey, which manufacture with anthracite coal 45,500 and 8,000 tons of iron annually.

The last Hillsborough (N. C.) Recorder says: "We have seen a lump of gold ploughed up a few days since in a field belonging to Mr. John Paul, five miles west of this place. It weighed two and a half pennyweights, was totally detached from any grosser substance, and is a fine specimen of pure native gold."

Professor Stillman has been in St. Louis for several days. He is on a scientific visit to Illinois. Josiah Quincy, Jr. President of the Massachusetts Senate, and Charles F. Adams, Esq. son of J. Q. Adams, are also at St. Louis on a pleasure excursion.

MEMORIAL RITE.—The steamboats Patagonia and Relief, both in command of Capt. Sumner, arrived from Port Deposit on Sunday last, having in tow 170 rafts of lumber, containing eight million feet and measuring in size 1000 and 12 rods, the largest ever brought to this city. The rafts came down in charge of Capt. Wilcox and Haynes.—Exchange R. R. Books.

The quantity of rain in Peru continues to decrease annually. Large districts of country, especially in the province of Pura, have been abandoned, with the loss of their cattle, and many of the inhabitants, who were unable to remove. There has been no rain in Pura for eight years. The people depend on irrigation in the culture of their lands, and a well regulated system has been adopted. The rivers in Pura were so low that it was impossible to cultivate the soil; and the ground, once abundant in rice, cotton and tobacco, is now a barren waste.—Baltimore American.

FACTORY GIRLS' EARNINGS.—The funds of the Lowell Savings Institution amount to \$575,165.—This is deposited mostly by the factory girls.

Mr. Stephens, author of "Incidents of Travel in Central America," has received from the publishers, a fine plate of the sale of this work, \$20,000. The firm have paid recently to Mr. Prescott, for his work, entitled the Conquest of Mexico, \$7,500, and the demand for the work still continues; they have also paid to the learned Dr. Charles Anthon more than \$5000 annually for several years, as copyright for his various classical and school books.—Boston Trans.

SANDWICH ISLAND COMMISSIONERS.—Among the passengers in the Britannia are Messrs. Richards and Hall, the Commissioners of the Sandwich Island Government. They will probably sail immediately from this port, in the ship Lord, for the islands, which ship has been detained several days for them.—Baker Hill Aurora.

The Gambia, which is the name of the new ship now on the stocks, to take the place of the ill-starred Columbia, is reported, will be launched in June, and ready to take her place in the line in December.

PREVIOUS VILLAINY.—The Louisville Journal relates a remarkable instance of human depravity in that city. It seems that a lad was caught in the act of firing a building, and was induced to disclose the names of his accomplices in crime, which led to the arrest of four of them between the ages of 17 and 20, who have been examined and committed to await trial for incendiarism. They all belong to a Juvenile Fire Company, and their motive in setting fire to houses for the last year or two, seems to have been to win the praise of being first in the ground.

DEATH OF AARON ROBERTS, JR.—This extraordinary man and State Prison convict, who killed Mr. Lincoln, late Warden of the State Prison, immediately after evening prayers on Friday last in the Worcester Hospital where he was recently sent by the Supreme Court, suddenly sprang and leaped through the window, breaking each of his upper limbs, and falling some 15 feet upon an arch. He was instantly killed, lived only yesterday morning, when he expired.—Boston Trans.

From the N. Y. Tribune.

Later from St. Thomas.

We have from a passenger in the schooner Neptune, Capt. Stearns, (an old resident in St. Thomas,) which sailed from St. Thomas on the 11th inst. some intelligence from that place. Business had improved wonderfully; there was more doing at St. Thomas this season than at any previous season for the past 20 years. American produce was in much demand, and commanded a high price, particularly flour, which on recent sales netted \$9 50 per bbl. for superfine. There was, however, hardly any superfine in the market; the greater part of the flour in port was sour, and some arrivals with that commodity were expected most anxiously daily.

The produce of the island was plenty, the crops having turned out beyond their utmost expectations. Sugar was high and (as at nearly all the W. India Islands) in the hands of speculators, who were buying all they could get at almost any price.

There had been some slight shocks of earthquake about the 4th or 5th inst. which, however, did no other harm than alarm the inhabitants very much. There was but one New York vessel in the port, the bark J. W. Caster, loading for N. Y.

It was very healthy throughout the whole island, there having been no case of the fever, or indeed any epidemic this season.

The pauperism of Antigua.

It has been frequently remarked, that in a free country like the United States, where taxation bears so comparatively light upon the hand of labor, there would be no pauperism, if man were only taught to rule those impulses and check those appetites, the gratification of which inevitably brings upon him and his relatives, misery, disgrace and poverty.

This remark is made, not without cause. In looking over the late returns of the Secretary of State, embodying the special reports of the superintendents of the county poor, under the act of March, 1842, which directed them to make returns of the causes of pauperism within their respective counties, we find facts of the first interest to those who would seek to stay the increasing tide of pauperism. These tables will surprise even those who have for many years traced the full progress of the Moloch of Intemperance.

In these special reports, the causes of pauperism were specified in only 13,636 cases. Of this number the following is the classification of the several causes:

	Males.	Females.	Total.
Intemperance,	4,312	2,123	6,435
Idleness,	142	516	658
Debauchery,	261	122	383
Illness,	205	191	396
Lucretia,	410	354	764
Blindness,	152	44	196
Sickness,	2,029	1,512	3,541
Deceitfulness,	506	109	615
Old age,	332	266	598
Total,	8,339	5,297	13,636

These authentic tables are deserving of more than a passing scrutiny. The number of regular paupers from intemperance is 4,312—or 47 per cent. of the whole. The number from debauchery is 958—or about 5 per cent. Combining these two classes of persons reduced to pauperism by knaves and we have 7,093 out of 13,636—or about 52 per cent.—that is, more than one-half of all the pauperism in the State arises from intemperance and debauchery.

If the same returns could be extended to every case of pauperism—from the present date it is not improbable to suppose that a like proportion would still exist. Applying this principle, let us see what will be the result.

In the year 1813, the whole expense of paupers relieved by public charity in the State of New York, was \$533,667 77.

As the above facts have shown that intemperance and debauchery constitute 52 per cent. of the pauperism, it is clear that for these two vices the people have paid in the year 1843, \$270,000.

The annual tax levied to support the victims of intemperance seems also to be increasing with the growing population. Cannot this floodgate of expenditure be closed? Will not tax-payers unite in a vigorous effort to reduce their taxes, which must be the inevitable consequence of the thorough and final triumph of the Temperance Reform?

Intemperance is the pecuniary result; but the moral and social results would be infinitely higher and nobler. The true glory of the temperance cause is, that it brings gladness to eyes which fail with wakefulness and tears, and aches for the dark house and the long sleep.—Albany Argus.

A long line of Railroads.

	200 miles.
Boston to East Albany	60 "
East Albany to Troy (building)	20 "
Troy to Schenectady	78 "
Schenectady to Utica	63 "
Utica to Syracuse	63 "
Syracuse to Auburn	26 "
Auburn to Rochester	78 "
Rochester to Attica	43 "
Attica to Buffalo	31 "

Whole length of line 535

This immense line connects Boston and the ocean with Buffalo and 200 miles of the five great railroads and canals. The only link in this vast chain which was prohibited from carrying freight during the suspension of canal navigation, was the Utica and Schenectady; that restriction has recently been removed, and now

"No point up 'Dixie's' contracts our powers, For the whole boundless continent is ours." [Buffalo paper.]

The Treaty in the House.

The editors of the Intelligence furnish us the following information of the state of feeling in the House of Representatives on the Treaty.—Tribune.

"The votes in the House of Representatives yesterday indicate a sound state of opinion in that body on both the Texas and Oregon questions.—There is little chance upon the phrase in its colloquial sense) of a vote passing upon the House of Representatives for violating an existing Treaty with one nation, by seizure of territory in the South, or abrogating existing treaty stipulations with another, to force the natural tendency of things in the North-West. With minority to Texas, indeed, we are not sure that the feeling against the recent action of the Executive in the matter of Texas is as strong, if not stronger, among a portion of the 'Democratic' Members of Congress than among their opponents."

A newspaper in Arkansas says it has over four hundred Choctaws and Chickasaws on its subscription list, some of whom are contributors.

BOWDON COLLEGE, ME.—The whole number of students is 223, viz: Seniors 47, Juniors 41, Sophomores 42, Freshmen 33, Medical students 60.

A destructive hail-storm passed through several towns in Bucks Co. Pa., on the 19th inst.

The workmen who are engaged in pulling down the building corner of John and Dutch streets, in this city, have discovered a large iron cannon, supposed to be a Revolutionary relic.—Trib.

More than one thousand emigrants have arrived in this city from Europe during the last 24 hours. Of these, eight hundred and fifty-five came in the packet ships Burgundy, Oxford and Garrick.—N. Y. Express.

The dwelling house and contents, belonging to Mr. Roid, in 5th Mass. were totally consumed on Sunday the 5th inst. while he was gone to church.

COTTAGES OF URBERT BRICK.—Mr. Ellsworth, Commissioner of patents, says the experiment of cheap cottages of unburnt brick, has succeeded admirably. The cottages erected by himself at Washington, in view of the Capitol, and which is two stories in height, stands well, and appears as handsome as the best brick houses, and is warm in winter and cool in summer. Some have doubted the policy of erecting such houses in cold climates, but in Canada these buildings have been successfully proved.

THE ISLAND OF JAMAICA.—The moral improvement recently brought about in this island is truly cheering to the philanthropist. In the different congregations, formed by the Scotch missionaries, there are now 2,400 communicants and 1,600 scholars. A due regard to the marriage relation is observed, where a few years since cohabitation almost universal.—Jour. Com.

Collins' Axes are famous all over the South.—The factory is fifteen miles from Hartford, Conn. One hundred and forty-five men are employed, who turn out eight hundred axes per day. By a process just discovered, one hundred axes can be tempered at once, and that too after they are ground.—Miss. Free Trader.

IT IS AN ILL WIND THAT BLOWS NO ONE GOOD.—The Pittsburgh Age of Saturday says that the late storm in Mercer Co. Pa. in blowing down a very large quantity of timber, has opened some ten or twenty coal pits, showing veins to have existed which had also remained unknown half a century.

John Murray and Augustus Stiltz, two notorious burglars, were arrested in Baltimore on Thursday. They are supposed to be the last of a gang of robbers who have infested Baltimore for a long time and committed innumerable depredations.

A SLAVE TAKEN.—We noticed a few days ago the fact that the crew of the British brig Alert had been beaten off by a slave, under American colors. It seems that the U. S. brig Porpoise has come across the vessel and has her in charge.—Trib.

The amount realized at Quebec in aid of the Free Church of Scotland is \$1,783. It is expected the total amount will reach \$2,500.

Thomas Noyes, son of Capt. Noyes, of L. I. one of the crew of the Union Line packet ship Charleston, fell overboard from a vessel when off Cape Fear on the 16th inst. and was drowned.

A violent storm swept over the town of Hanover, Pa. on the 16th inst. unroofing a great many buildings, killing numerous small animals and doing immense injury to the crops.

Sharrings.

In this city, on the 24th inst. by the Rev. J. S. Eaton, Mr. Easton Q. Rising, of Southwick, Mass. and Miss Sarah L. Stiles, of West Springfield, Mass.; also, Mr. Amos Whitmarsh and Miss Harriet S. Johnson, both of this city.

In this city, in Christ Church, on Tuesday evening, 21st inst. by Rev. Mr. Burgess, Mr. Lorenzo Daniels and Miss Elizabeth Case, both of this city.

In this city, Sunday evening, 19th inst. by Rev. Mr. Moore, Mr. Orrin Plumb, of this city, and Miss Frances Pease, of Manchester.

In Tariffville, on the 6th inst. by Rev. Wm. Reid, Mr. Patrick J. Cunningham, of Simsbury, and Miss Margaret Buchanan, of Granby.

In Enfield, 16th inst. by Rev. Francis L. Robbins, Mr. David Brainard and Miss Caroline King.

In Enfield, Sunday morning, 20th inst. by Rev. Mr. Moore, Mr. Orrin Plumb, of this city, and Miss Frances Pease, of Manchester.

In Northampton, 20th inst. Ruth Siebens, aged 76, formerly of Suffield, Ct.

In East Windsor, April 14th, Mr. Hzekiah Munsell, aged 91.

In Litchfield, on the 19th inst. Edwin K. Bulkley, an interesting and promising son of David C. Bulkley, aged 6 years.

In East Granby, Ms. on the 26th ult. Mrs. Dolly Lambson, aged 54, wife of Mr. J. L. Lambson.

Death continues his dreadful work of breaking in upon the family circle and smothering the ties of conjugal felicity. Human nature asks, why are the fairest prospects of earth blighted? Why the lonely one in youthful prime, with her more helpless babe unable as yet to utter the parental name, left to struggle

Poetry.

Love On.

BY ELIZA COOK.

"Love not, love not, ye hapless sons of earth,"—Max. Norron.
 Love on, love on, the soul must have a shrine,
 The rudest breast must find some hallowed spot;
 The God who dwells on earth, yet loveth not.
 Devotion's links compose a sacred chain
 Of holy brightness and unmeasured length;
 The world with selfish rust and reckless stain
 May mar its beauty, but not touch its strength.
 Love on, love on—ay, even though the heart
 We fondly build on proves like the sand,
 Though one by one Faith's corner-stones depart,
 And even Hope's last pillar fails to stand;
 Though we may dream the life we once believed,
 And know their falsehood shadows all our days,
 Who would not rather trust and be deceived,
 Than own the mean, cold spirit that betrays;
 Love on, love on, though we may live to see
 The dear face whiter than its circling shroud,
 Though dark and dense the gloom of death may be,
 Affection's glory yet shall pierce the cloud;
 The truest spell that Heaven can give to lure,
 The sweetest prospect Mercy can bestow,
 Is the blest thought that bids the soul be sure
 'Twill meet above the things it loved below.
 Love on, love on, Creation breathes the words,
 Their mystic music ever dwells around;
 The strain is echoed by unnumbered chords,
 And gentle bosoms yield the fullest sound.
 As flowers keep springing, though their dazzling bloom
 Is oft put forth for worms to feed upon,
 So hearts, though wrung by traitors and the tomb,
 Shall still be precious and still live on.

Miscellaneous.

William Carey.

The year 1761 is memorable for the birth of an extraordinary man. In the obscure village of Paulerspury, England, and from a family in humble circumstances, arose a man distinguished for the most mighty achievements; a man in whose mind originated the great idea of *Modern Missions*. Such was William Carey. Enjoying but limited advantages for early education, by perseverance, perhaps unequalled, he became one of the most efficient men that have ever lived. In early life he became a Christian, and was baptized by Dr. Ryland, in the river Nen, at Northampton. At the age of 21, he was settled over a small Baptist church at Moulton, where his compensation did not exceed sixty dollars annually; consequently he was obliged to resort to his former occupation as shoemaker, as a means of support. His sign-board is now preserved in the library of Stepany College, and reads as follows:

BOOTS AND SHOES

MADE AND MENDED HERE BY W. CAREY.

As a shoemaker, however, it is believed that he never excelled, for he never made two shoes alike. It is related that Dr. Ryland, having ordered a pair of him, found them too long, and returning them, the rustic artisan cut off the toes, and sewed them up again. This deficiency as a workman arose from his intense engagement in the study of Latin, Greek, and Hebrew, ever having his book before him at his work, and thus forgetting to fit his shoes to the last. In this respect he was greatly favored by having considerable employ on shoes for the army, which did not require the greatest nicety. Every two or three weeks he walked eight or ten miles with a wallet full of shoes on his shoulder, and returned the same day laden with leather, for fulfilling further engagements. But all this was insufficient to support his family: in addition he was obliged to take an evening school. From such circumstances as these, came forth a new age. To him belongs the honor of originating the India Mission. He was the first instrument of forming a Missionary Society for giving the gospel to the heathen. Says Fuller, "the origin of the society will be found in the workings of brother Carey's mind." Says Dr. Ryland in one of the first sermons on a Baptist Missionary Anniversary in London—"October 5th, 1783, I baptized in the river Nen, a little beyond Dr. Doddridge's meeting-house, at Northampton, a poor journeyman shoemaker, little thinking that before nine years had elapsed, he would prove the first instrument of forming a society for sending missionaries from England to preach the gospel to the heathen." His mind seemed first to have been directed to a poor heathen, by means of an old copy of Guthrie's Grammar. Thus his attention was arrested by the great portion of the world lying in wickedness. The prints of his waxen fingers are still perceptible on the map which he kept before him while working at his bench. In thus tracing out different localities he thought of the heathen, and his sympathies were aroused in their behalf. It is related that in 1784, at one of the meetings for prayer and discussion then held, a subject was required. With considerable hesitation and modesty, Carey remarked that he had thought of one, but unless it was agreeable to the brethren, he did not wish to press it. This subject was the conversion of the heathen. "Young man," said the senior Ryland, the venerable moderator, shaking his head and looking sternly at him, "do you expect a second Pentecost?" But the hand of God was in this matter. He was working upon the mind of Carey, for the salvation of the heathen. At length the attention of the brethren was awakened to those claims which were pressing so heavily upon this apostle of missions. In October 1792, the Baptist Missionary Society was formed, and the June following, Carey embarked as a missionary to India, where he was instrumental in translating the Bible into more than forty different languages, some of which are the most difficult in the world. Through his influence twenty-seven millions of the East for the first time read the word of God in their own tongue. How glorious must be his eternal crown of rejoicing! How joyful his future harvest! In the hour of his departure he said, "I have no raptures, but I have no fears; for the cross and atonement of Christ are my all sufficient grounds of hope and joy." He died June 9, 1844. Were the spirit of Carey possessed by the 700,000 Baptists of America, soon "the kingdoms of this world" would "become the kingdom of our Lord and of his Christ."—*Fl. Observer.*

From the N. Y. Baptist Register.

Obituary of Rev. Isaac Fuller.

DIED, in Poultney, Rutland Co., Vt., Aug. 26, 1843, REV. ISAAC FULLER, in the 72d year of his age. His was a character and life on which it is delightful to dwell, and a brief notice of which, while it will be gratifying to a large circle of friends, cannot but be profitable to the readers of the Register. He was born in Kent, Ct., April 17, 1772, whence, at an early age, he removed to Roxbury. His religious experience is sufficiently remarkable to justify an account of it here. At the age of eighteen he went to visit three brothers residing in a distant part of the State. The place was new and thinly settled, and there was no house of worship. On Sabbath morning his eldest brother proposed to him to go up on the mountain and gather whortleberries. Though a thoughtless and irreligious youth, yet his mind revolted at such a profanation of the Lord's day. "No," said he, "let us go and have a meeting." His brother assented. Several came together; they read and sang, but without a praying soul among them. The afternoon of the Sabbath was spent in a similar manner, and convictions were that day fastened in several of their hearts, which were quieted only by the peace-speaking blood of Christ. A revival commenced, and from that little meeting was originated a Baptist church. How striking an indication of the favor with which God regards his own chosen day of rest! How loud the warning to the impatient to employ faithfully the means of grace! Mr. Fuller had been brought up a Pledgarian, and entertained bitter prejudices against the Baptists. But on searching the scriptures for arguments with which to refute their principles, he found himself, to his amazement, soon become a convert to their sentiments, and after violent struggles, being baptized, he became a consistent, faithful, and devoted advocate of the faith which he had once destroyed. In 1802, he was ordained over the Baptist church in Roxbury; and in this place, and in neighboring towns, he labored with great success during nearly eighteen years. In 1820, he removed to Poultney, from which time he chose never to be settled over a church, but rather to labor with destitute churches as Providence might indicate. He was ever ready at the call of duty, was engaged in many revivals, and instrumental, it is believed, in the conversion of multitudes of souls. For a few of the last years of his life he cherished the opinion, that the personal reign of Christ was soon to commence. He never, however, went so far as to fix a definite period, and exhibited, we believe, not a vestige of the fanaticism which sometimes accompanies the adoption of similar sentiments. Humble, child-like, devoted, he never dogmatized; but gave himself up to the great work of winning men to promise to meet God, and pointing them to the blood of Jesus. He died after a short and severe illness, on the 26th of August, 1843. Those who were acquainted with Elder Fuller need no eulogy on his character. To those who were not, the language of sober truth would seem extravagant panegyric.

"Like a patriarchal sage,
 Holy, humble, courteous, mild,
 He combined the awe of age
 With the meekness of a child."

He was emphatically a peace-maker. It was his delight to labor in healing the dissensions of his brethren, and his labors to this end were often in a high degree successful. He studiously avoided anything that could wound the feelings of his brethren. He bridled his tongue. He avoided all evil speaking, and seemed literally to have put away all malice and uncharitableness. It was his maxim, and one on which he acted with remarkable consistency; "If you can say no good of others, say nothing of them." Hence he scarcely ever had an enemy; but on the contrary, enjoyed the unbounded affection and esteem of all. He was also remarkable for humility. He arrogated no honor to himself, but was willing to serve his brethren in whatever capacity. His grand aim seemed to be useful, to glorify God in the building up of his church, and the salvation of sinners. To say all in a word, he was eminently a *holy man*. He walked habitually with God. He lived by faith in the unseen world, and seemed ever to have a deep and overwhelming sense of spiritual realities. Few Christians, we believe, even few Christian ministers exhibit so much consecration to God—so much forgetfulness of self—so much anxiety for a world perishing in sin—so much of the meekness, benevolence, and purity of the gospel. His life was the life, his death the death of a Christian. His memory lives in the hearts of thousands, and the record of his fidelity is inscribed on hundreds of immortal spirits, redeemed through his agency, from sin and hell.

The Netherlands Loan.

The Treasury of the Kingdom of the Netherlands being nearly exhausted, with heavy arrears and a large floating debt, which rendered it doubtful whether the interest on the funded debt could henceforward be paid in full, the Government proposed to the States General a loan for 127,000,000 florins, (\$50,800,000) towards which the late King, previous to his decease, subscribed 10,000,000,—the said loan, bearing 3 per cent. interest, to be issued at par, and at three per cent. below; in combination with voluntary gifts to the treasury, and with the alternative of a property-tax of nearly 14 per cent. on an average, should the whole sum not be completed by voluntary subscription. After serious and protracted discussions, this important measure was carried in the beginning of March, 1844, and towards the latter part of the same month the loan was proposed to the public, and entirely taken in the short space of ten days; all classes of the community, throughout the whole Kingdom, having contributed their share; even laborers, servants, and females, sending in small donations; and the reigning King of the Netherlands, together with the capitalists, subscribed large sums towards the completion of the loan. The importance of the sacrifices making by the subscribers, may be inferred from the price of the new 3 per cent. stock, which during the progress of the subscriptions, was at 72 per cent. and about the middle of April at 75 to 76 per cent.

This example of public spirit, and of the serious determination of the people to make any sacrifice for the sake of upholding the national faith

and credit, is worthy of being imitated by those States of the North American Union, who have left unpaid the interest on their stocks, whereby this same generous Dutch nation is a sufferer to a very considerable amount; they having trusted to the well known honor of the Americans, and their ability, so clearly evinced on former occasions, to discharge their debts. Notwithstanding the non-payment of the interest on the stocks of several of these States, during about two years, the principal owners of American funds in Holland keep their Bonds, confidently expecting that measures will ultimately be taken, and that at no very distant period, for adjusting the arrears of interest, and meeting the payment of dividends falling due in the course of the present year 1844.

The benefits which Holland will derive from the aforementioned sacrifices, are the restoration of the public credit, and the probability that Government will be enabled to reduce, by the voluntary assent of the stockholders, the interest on the 5 per cent. debt, or to redeem the capital, or the principal part of it; which must ultimately lead to some reduction of the existing heavy taxes.

To another correspondent we have been indebted for a similar account of this highly creditable transaction.

"Poor laborers," says this letter, "boatmen, servants, children, in fact every one, brought their offerings, saying that they gave them willingly, and hoped that they would serve to keep up the honest name of the country."—*Bost. Daily Advertiser.*

Howqua,—the Hong Merchant.

Howqua the great Hong merchant, who only died a few months since, has had his biography already published in England, together with an engraving from a portrait in a Chinese collection. America has also a portrait of him. It belongs to a Boston merchant, who resided long in Canton, and shows as intimate an acquaintance with the effects to be produced by oil colors, as our own artists possess. His dislike to the English and love for Americans was well known. The first cause of this is said to have been the information concerning foreign ports, which the Americans were always willing to give him; but the English, never.

In China it is customary to write an elegy on the good qualities of the deceased, with an outline of the principle events that have occurred to him in his life. Such a one has been written by the Hong merchant Finqua, on his friend Howqua. Some of the verses are very amusing.—*For instance.*

"Also Howqua gave \$800,000 to assist the ransom of his beloved Canton from the fangs of the late war—to the excessive delight of the fighting minded barbarians.

"Also, he had lands for rice, and pasture, and to play at ball, and villas and ponds of fish, and fifteen field bridges of carved wood gilt, and seven domestic bridges inlaid with ivory birds and dragons."

"But you must not imagine the Elegy to be entirely in this style, some verses are beautiful and touching. I will give another specimen;

"At that time, I smiled on Howqua. We both grew old together. We often went to the tombs of our fathers, side by side and thought tenderly of the loving dead.

"Weep then for Howqua even as I weep. He was the friend of my youth. Together we grew old, walking toward our father's tombs. We might have died together; but it is well that one old friend should be left a little while to weep."

These verses are literally translated from the Chinese, and there is no doubt of their authenticity. The fortune that Howqua has left has been estimated at \$25,000,000. All this save a small portion is the result of his industry. By the war he said himself that his loss amounted to 2,000,000! and he prayed the Emperor to allow him to retire from his position as Hong merchant; which petition was refused, his services being needed in the intercourse between the government and foreign nations. Howqua was an honest man; he discountenanced all evasion of duties; never allowed his own interest to effect him, when called in question. "Charitable and just," says the Times, "his death may be looked upon by the Chinese, as a national calamity."—*Savannah Georgian.*

The Slave Trade.

From a conversation we have had with Lieut. G. W. Chapman, the officer sent home from the coast of Africa in charge of the brig *Uncas*, we gather that the traffickers in slaves are prosecuting their iniquitous calling with a renewed vigor the present season. A small brig, the *Volador*, has successfully run the gauntlet of American and British cruisers, with three hundred negroes on board, notwithstanding the utmost vigilance had been exerted to cut her off. The Baltimore built ship *Crawford*, a fast vessel, which formerly sailed out of this port, is now on the coast, and is thought to be waiting an opportunity to carry off a cargo of slaves, of which she could stow at least one thousand. She is six hundred tons burthen, mounts six eighteen pounders, with numerous swivels, and has a crew of some eighty or ninety men. Although she has been sold to the Spaniards, it is suspected that she still has American papers. The boats from the British cruiser *Ferret*, lying off the Gallinas, endeavored to capture the *Crawford* a short time since, but were driven off by a heavy discharge of musketry and small shot. After this, the *Crawford* put to sea. Lieut. Chapman is of the opinion that a small steamer or two would be of more service in preventing the slave trade than a dozen sailing vessels.—*N. O. Picayune.*

EASTERN METHOD OF MEASURING TIME.—The people of the East measure time by the length of their shadow. Hence if you ask a man what o'clock it is he immediately goes into the sun, stands erect, then looking where his shadow terminates, he measures his length with his feet, and tells you nearly the time. Thus the workmen earnestly desire the shadow which indicates the time for leaving their work. A person wishing to leave his toil, says, "How long my shadow is in coming!" "Why did you not come sooner?" "Because I waited for my shadow." In the 7th chapter of Job we find it written, "As a servant earnestly desireth his shadow."

A HEATHEN FATHER.—In India and China, and many parts of the heathen world, fathers do not love their little girls. Many thousands are killed every year while they are little infants, and those who are allowed to grow up are so unkindly treated, that they are often ready to wish that they too had been killed in infancy.

The wife of a Rajah, or native prince, in India, had five little girls, who were put to death as soon as they were born, by order of their cruel father. When a sixth was born, the mother began to long very much to have a daughter to love, and she managed to get a servant to take it away, without the Rajah knowing any thing about it. He thought that the sixth had been put to death like the rest. The poor mother never dared to send for her little girl. She never saw her again, and died some time after.

Many of the little girls in India are very pretty; they have bright eyes, and sweet expressive countenances. This little child grew up a very beautiful girl, and when she was eleven years old some of her relatives ventured to bring her to her father. They thought he would be struck with the sight of his sweet child, and that he would love her for the sake of her mother who had died. The little girl fell at his feet, and clasped his knees, and looked up in his face, and said, "My father!" What do you think that father did? "Took her in his arms and kissed her," perhaps some little girl will say. No! He seized her by the hair of her head, drew his sabre from his belt, and cut off her head at one blow.

Dear children, will you not pity and pray for the little girls in India?

PROGRESS OF CHRISTIANITY AMONG THE JEWS.—No true believer in Christ can look over the reports of the "London Society for promoting Christianity among the Jews," without exclaiming, "What hath the Lord wrought!" The smiles of the Great Head of the Church seem to rest upon their labors in an unusual degree. There is scarce a single one of their forty-three missionaries who does not report one or more conversions through their instrumentality. In some stations a considerable number have received Christian baptism, and acknowledged their belief in a Messiah come.

In the city of New York, during the past month, four have united with the church of Christ by profession of their faith. The Missionary who labors among them, feels encouraged in his work, and still entreats, on the part of the church, unceasing prayer to God that Israel may be saved, believing in the good word of promise, "according to your faith it shall be unto you."

Christian Solicitation and Promise.

"Behold I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him and sup with him." Christ does not come in and sup, that is, take up his residence, and be a familiar guest, till his voice be heard, and the door opened; that is, till the man has well attended to, and complied with those his antecedent motions and suggestions; till he has swept and made clear the inner room of his heart; so that purity of heart is absolutely necessary, though not for the first preventing influences, yet for the residence and indwelling of the Holy Ghost, who, though he visit those who sit in darkness and in the shadow of death, yet he will not lodge but in a pure and bright soul.—*Morris.*

THE VACANT PEW.—Why do you act so like a fool? What if your minister has done an imprudent thing? Is that any reason why you should stay from meeting and leave your pew entirely empty? Is that the Christian way of showing "proper resentment"? Go to your pastor like a man, and tell him where you think he has erred, but not act so foolish, and absent yourself from meeting Sabbath after Sabbath. You set the whole parish by the ears and make more talk than a little—besides injuring the feelings of a good man. Cease longer to act like a child, and manifest a true Christian disposition.—*Portland Tribune.*

HARTFORD FIRE INSURANCE CO.—Office North side State House Square.—This Institution is the oldest of the kind in the State, having been established more than thirty years. It is incorporated with a capital of One Hundred and Fifty thousand Dollars, which is invested in the best possible manner. It insures Public Buildings, Churches, Dwellings, Stores, Merchandise, Furniture, and personal property generally, from loss or damage by Fire, on the most favorable and satisfactory terms.

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The Last Passover

It is deeply interesting to the Christian the history of the Saviour during upon the earth, and to call to scenes with which he was identified his was a life of toil and suffering deep-disgrace," yet it was marked wonderful displays of Almighty most astonishing miracles of the most the least delightful to the humble at his feet listening to his gracious of the meek and lowly, or his secret retracements, to catch fervent devotion." But there was it was one of the last in which he full of deep and tender interest to Jesus had often with them observed. He kept the whole law, and the religious rites of the Jewish he often pointedly reproved a suppliance to human traditions. But commemorated the wonderful God's chosen people from Egypt under so peculiar and interesting. The period of the Saviour's incarnation to close. The final tragedy was acted. The cup of his sorrows, and of the iniquities of the Jewish nation, night filled,—the one to be draining cry of the Redeemer, "My why hast thou forsaken me?" consummated in that dreadful in blood be on us and on our children Christ had just entered the great Judea for the last time. The Blessed is he that cometh in the name had died away under the breeze, tears of commiseration over that and in sorrow uttered the fearful "Behold, your house is left unto you."

In the most kind and tender given to his sorrowing disciples, of consolation and promise. His ing was now done, and the hour drew nigh. But the sacred flesh and though himself the great Antichrist Lamb, as an example of obedience to him "fulfill all righteousness."

The Passover was made ready all assembled in the guest chambering company. Here were the Galilee, who had left all to follow the Israelite indeed, the converted traitor Judas